

# THE LILLY.

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER,

EDITOR AND PUBLISHER.

VOL. 4.

SENECA FALLS, N. Y., AUGUST, 1852.

NO. 8.

## DARE TO STAND ALONE.

BY FRANCES D. GAGE.

Be firm, be bold, be strong, be true,  
And "dare to stand alone;"  
Strive for the right whate'er ye do,  
Though helpers there be none.

Nay, bend not to the swelling surge  
Of popular sneer and wrong;  
'T will bear thee on to ruin's verge,  
With current wild and strong.

Stand for the Right! Humanity  
Implores with groans and tears,  
Thine aid to break the festering links  
That bind her toiling years.

Stand for the Right! Though falsehood reign,  
And proud lips coldly sneer,  
A poisoned arrow cannot wound  
A conscience pure and clear.

Stand for the Right!—and with clean hands  
Exalt the truth on high:  
Thou'lt find warm, sympathizing hearts  
Among the passers-by—

Men who have seen, and thought, and felt,  
Yet could not boldly dare  
The battle's brunt, but by thy side  
Will every danger share.

Stand for the Right!—proclaim it loud—  
Thou'lt find an answering tone  
In honest hearts, and thou no more  
Be doomed to stand alone!

The following address, written by Miss Ann Preston, and designed for adoption by the Convention as an exposition of its principles and purposes, was impressively read by the author at the Woman's Rights Convention at Westchester, Pa.

### ADDRESS.

The question is repeatedly asked by those who have thought but little upon the subject of woman's position in society, "What does woman want more than she possesses already? Is she not beloved, honored, guarded, cherished?—Wherein are her rights infringed, or her liberties curtailed?"

Glowing pictures have been drawn of the fitness of the present relations of society, and of the beauty of woman's dependence upon the protecting love of man; and frightful visions have been evoked of the confusion and perversion of nature which would occur if the doctrine of the equal rights of man and woman was once admitted.

The idea seems to prevail that movements for the elevation of woman arise not from the legitimate wants of society, but from the vague rest-

lessness of unquiet spirits; not from the serene dictates of wisdom, but from the headlong impulses of fanaticism.

We came not here to argue the question of the relative strength of intellect in man and woman, for the reform which we advocate depends not upon its settlement.

We place not the interests of woman in antagonism to that of her brother, for

"The woman's cause is man's.  
They rise or sink together,  
Dwarfed or God-like, bond or free."

We maintain not that woman should lose any of that refinement and delicacy of spirit which, as a celestial halo, ever encircles the pure in heart.

We contend not that she shall become noisy and dictatorial, and abjure the quiet graces of life.

We claim not that she, any more than her brother, should engage in any vocation, or appear in any situation to which her nature and abilities are not fitted.

But we ask for her, as for man, equality before the law, and freedom to exercise all her powers and faculties under the direction of her own judgment and volition.

When a woman dies leaving behind her a husband and children, no appraisers come into the desolated home to examine the effects; the father is the guardian of his offspring; the family relation is not invaded by law. But when a man dies, the case is entirely different; in the hour of the widow's desolation, strangers come into the house to take an inventory of the effects, strangers are appointed to be the guardians of her children, and she, their natural caretaker, thenceforth has no legal direction of their interests; strangers decide upon the propriety of the sale of the property—earned, perhaps, by her own and her husband's mutual efforts—and her interest in the estate is coolly designated as the "widow's incumbrance!"

In the extremity of her bereavement, there is piled upon her, not only the dread of separation from her children, but that of being sent homeless from the spot where every object has been consecrated by her tenderest affections.

Nor is the practical working of this law better than its theory; all over the country there are widows who have been made doubly desolate by its provisions—widows separated from their children, who, if they had had the disposal of their own and their husband's mutual property, might have retrieved their circumstances, and kept the household band together.

We ask for such change in public sentiment as shall procure the repeal of this oppressive law.

We ask that woman shall have free access to vocations of profit and honor, the means of earning a livelihood and independence for herself! As a general rule, profitable employments are not considered open to woman, nor are her business capabilities encouraged and developed by system-

atic training. Gloomy must be the feelings of the father of a family of young daughters when he is about to bid farewell to the world, if he is leaving them without the means of pecuniary support. Their brothers may go out into society and gain position and competency; but for them there is but little choice of employment, and, too often, they are left with depressed and crippled energies to pine and chafe under the bitter sense of poverty and dependence.

Their pursuits are to be determined, not by their inclination, judgment, and ability, as are those of man, but by the popular estimate of what is proper and becoming. In Turkey, public delicacy is outraged if a woman appears unveiled beyond the walls of the Harem; in America a sentiment no less arbitrary presumes to chalk out for her the precise boundaries of womanly propriety; and she who ventures to step beyond them, must do it at the peril of encountering low sneers, coarse allusions, and the withering imputation of want of feminine delicacy.

Even for the same services woman generally receives less than man. The whole tendency of our customs, habits and teaching, is to make her dependent—dependent in outward circumstances, dependent in spirit.

As a consequence of her fewer resources, marriage has been to her the great means of securing position in society. Thus it is that this relation, which should ever be a "holy sacrament"—the unbiased and generous election of the free and self-sustained being, too often is degraded into a mean acceptance of a shelter from neglect and poverty!

We ask that woman shall be trained to unfold her whole nature, to exercise all her powers and faculties.

It is said that the domestic circle is the peculiar province of woman; that "men are what mothers make them." But how can that woman who does not live for self-culture and self-development, who has herself no exalted objects in life, imbue her children with lofty aspirations, or train her sons to a free and glorious manhood?

She best can fulfill the duties of wife and mother, who is fitted for other and varied usefulness.

The being who lives for one relation only, cannot possess the power and scope which are required for the highest excellence even in that one. If the whole body is left without exercise, one arm does not become strong; if the tree is stunted in its growth, one branch does not shoot into surpassing luxuriance.

That woman whose habits and mental training enable her to assist and sustain her husband in seasons of difficulty, and whose children rely on her as a wise counsellor,—commands a life-long reverence far deeper and dearer than can be secured by transient accomplishments, of the most refined and delicate imbecility.

All women are not wives and mothers, but all have spirits needing development—powers that grow with their exercise.



Those who are best acquainted with the state of society know that there is, at this time, a vast amount of unhappiness among women for want of free outlets to their powers; that thousands are yearning for fuller development, and a wider field of usefulness. The same energies which in man find vent in professions, and in the thousand forms of business and study, must find an ennobling channel in woman, else they will be frittered away in trifles, or turned into instruments to prey upon their possessor.

To follow the empty round of fashion, to retail gossip and scandal, to be an ornament in the parlor or a mere drudge in the kitchen, to live as an appendage to any human being, does not fill up nor satisfy the capacities of a soul awakened to a sense of its true wants, and of the far-reaching and mighty interests which cluster around its existence.

We protest against the tyranny of that public sentiment which assigns any arbitrary sphere to woman.

God has made the happiness and development of His creatures to depend upon the free exercise of their powers and faculties. Freedom is the law of beauty, written by His fingers upon the human mind, and the only condition upon which it can attain to its full stature, and expand in its natural and beautiful preparations.

It is recognized, in reference to man, that his judgment, opportunities and abilities are the only proper measure of his sphere. "The tools to him who can use them." But the same principles are not trusted in their application to woman, less, forsooth, she should lose her feminine characteristics, and like the lost pleiad forsake her native sphere!

It seems to be forgotten that the laws of nature will not be suspended; that the human mind, when released from pressure, like water, must find its own level; that woman cannot, if she would, cast away her nature and instincts; that it is only when we are free to obey the inward attractions of our being, that we fall into our natural place, and move in our God-appointed orbits.

We ask that none shall dare to come in between woman and her Maker, and with unhalloved hands attempt to plant their shallow posts and draw their flimsy cords around the Heaven-wide sphere of an immortal spirit!

We maintain that God has not so failed in his adaptations as to give powers to be wasted, talents to be wrapped in a napkin, and that the possession of faculties and capabilities is the warrant of nature, the command of the All-Wise for their culture and exercise.

We believe that the woman who is obeying the convictions of her own soul, and whose ability is commensurate with her employment, is ever in her own true sphere, whether in her quiet home she is training her children to nobleness and virtue, or is standing as a physician by the bed of sickness and sorrow—whether with Elizabeth Fry she is preaching the gospel of glad tidings to the sad dwellers in prison, or like the Italian, Laura Bassi, is filling a professor's chair and expounding philosophy to admiring and instructed listeners.

While we demand for woman a more complete physical, intellectual and moral education, as the means of strengthening and beautifying her own nature, and of ennobling the whole race, we also ask for a more elevated standard of excellence and moral purity in man: and we maintain that if there is any place of resort, or any employment in society, which, necessarily, would sully the delicacy of woman's spirit, in that man also must be contaminated and degraded.

Woman indeed should wear about her, wherever she moves, the protecting investment of innocence and purity, but not less is it requisite that he, who is the companion of her life, should guard his spirit with the same sacred and beautiful covering.

We believe that woman, as an accountable being, cannot innocently merge her individuality in

that of her brother or accept from him the limitation of her sphere.

In all life's great extremities she also is thrown upon her inward resources, and stands alone.—Man cannot step in between her and the "accusing angel" of her own conscience; alone in the solitude of her spirit she must wrestle with her own sorrows; none can walk for her "the valley of the shadow of death!" When her brother shall be able to settle for her accountabilities, and "give to God a ransom for her soul," then, and not till then, may she rightly commit to him the direction of her powers and activities.

We ask, in fine, for the application of the fundamental principles of Christianity and republicanism to this, as to all other questions of vital importance; and appealing to all who desire the progression and happiness of the whole race, we ask them, as magnanimous men and true women, to examine this subject in the spirit of a generous and candid investigation.

#### LETTER FROM MRS. GAGE.

*Conventions—Women traveling without Protectors—Self-Reliance—Lucretia and James Mott—Sarah Tyndale—Sarah J. Hale—Harriet K. Hunt, &c.*

DEAR MRS. BLOOMER:—You have been made aware ere this that I attended the Woman's Rights Conventions held in Ohio and Pennsylvania. As these Conventions have been so well discussed through the papers, it would be idle for me to say anything of either, as conventions; but it may not be amiss to give my thoughts as to the results of such general meetings.

I have never been able to see clearly any objection to Woman's Rights Conventions which may not be urged against any other gathering of the people, for any other object.

We honestly believe that the subject of the elevation of woman is one of vital importance to community. We know and feel that our views are ultra, in the common acceptance of the term. We know, too, that we are misunderstood, and misrepresented. We endeavor in all ways practicable to spread our views and feelings around us at home; but the home circle is small and our voices reach not beyond our own neighborhood. We are isolated, in many cases, and so few in number, struggling against such fearful odds, that we grow weary, faint of heart, and relax our energy. We long to meet sympathisers—to see others who think as we think, feel as we feel—are ready for truth's sake to take an unpopular position before the world. We long, too, to unite our influence, to give forth to the world evidence of our devotion to truth—to call its attention, by speaking to it through our conventions with an united voice, instead of sending out here and there a solitary note—to startle it with our loud cry for right and justice.

Our opponents give us a great deal of good advice—for which, as it costs nothing, I suppose we are in duty bound to be thankful—about "keeping within our sphere," "doing home duty," "keeping out of brawls, and preserving our woman's nature"—and so forth, and so on. All this may be needed to keep woman from becoming—what?—can any one tell? I cannot; and I must say so far as I know the reformers as a class there is no class that live out all the duties of true women more fully than they. If there springs up an erratic genius among us, here and there, who chooses to do unseemly things, and think unseemly thoughts, the cause which we advocate is in no way responsible for their oddities; nor are we bound to endorse their idiosyncracies. A murderer may advocate mercy and justice; a thief lecture upon honesty and fair dealing, and the debauchee preach sermons upon temperance and virtue. The truth is the same, and mercy, justice, honesty and virtue as binding in their allegation upon every human heart, as if all their advocates lived up to their high and holy teachings.

This idea that a woman cannot go from home for a week to attend a convention without neglecting duties is to me very strange indeed. Can she leave home for a week for any cause without being liable to the same charge? Who has a right to decide whether she shall spend a week or a month of absence from home, in visiting friends, going to Saratoga, Newport or Minnesota—attending meetings of the Presbytery, Synod, Methodist conference, or camp-meeting—whether she shall take a trip to Niagara, the capital, or a Woman's Rights Convention? Who has a right to be the keeper of any woman's conscience? If she settles her account with husband, children, and friends at home, violates no law of the land, outrages no principle of right, who has any right to say she may not carry out her own convictions and inclinations?

This defence of conventions may seem to you entirely uncalled for; but I find very many people who feel the necessity of doing something for the elevation of our sex, and the race, who shrink from making any effort beyond the charmed circle of domestic life. I would have them do all duty there, and then, if there be a talent to be used beyond that, I would say to them in emphatic language, "roll not your talent in a napkin"—"put not your light under a bushel." If you have a truth to utter that will do good to ten around the family altar, and you have the ability to make that truth heard by thousands, it is your right and duty to speak it to the thousands, and the thousands will be benefitted.

But I must not tarry longer to discuss conventions. I rather guess we shall hold them now and then, in spite of conservatism; and if they increase in popular favor as they have done, our opponents will have to get up Anti-Woman's Rights conventions to counteract our influence; and then we shall have the pro and con of the whole matter before the public. But now to my journey.

Really, there are so many things that I want to tell about that I hardly know what to talk of first. Perhaps it should be of the kindness and gallantry of the rail-road companies, who allowed us crazy disorganizers to whirl over their routes at half price. Surely we owe them many thanks, and I earnestly hope that other states may follow their example and secure our good will by laying us under similar pleasant obligations. Permit me here to remark, that traveling from my home to Philadelphia, and back, without the protection of a gentleman, has tended to improve my ideas of mankind in general, and actually to make me doubt their own averments that they are all rude, uncivilized, and that a lady should always have a male protector in traveling.

A protector against what? Against men of course—there are no wild beasts in the way now a days to be protected against. I did not, in one instance, say to conductor, stage agent, or steamboat captain that I was alone and would be thankful for kindness; but it was as cheerfully, kindly and respectfully bestowed, as if I had been an own aunt. Protectors and traveling companions! why I could have a dozen of both sexes, any time I want, from home, if convenient; but if not, and it is necessary that I should go alone, I would wish to be able to do it, and to have every other woman do the same without fear or annoyance. I would have every woman taught self-reliance as well as virtue; for there are but few in this world who do not find it necessary at some time in life to meet with trial and difficulty—who find themselves placed where necessity requires they should act alone. Let every woman fit herself for the emergencies of life,—if they never come, well and good; but if they do, her advantage is incalculable.

I was introduced by Mrs. M. A. W. Johnson, who traveled with me from Massillon to Philadelphia, into the family of James and Lucretia Mott, who gave me a sister's welcome to their home. This excellent couple are well known to the world, and need no word of praise from me; but I want to add my mite, and so I will. If a



fathers and mothers, husbands and wives, church members and citizens of this our republic were as good as James and Lucretia Mott, we reformers would have nothing to do beyond the doorway gate. The world would be good enough, plenty. There would be no war, no slavery, no intemperance, no licentiousness, no crime, no wrong. Ha! what a world it would be!

The day after our arrival we visited among other things, Mrs. Sarah Tyndale's great china store—said to contain the greatest variety of china and porcelain collected in any one establishment in the country. It has been under the care and supervision of a woman for years. If one woman can do this, cannot another? Let those who are working at sewing, or housework for one dollar per week try it, and see if they cannot better their condition. Mrs. Tyndale has not been idle in the great works of reform, while devoting herself to business. The moral reforms of the city, and the anti-slavery cause, have found her a fast friend. She is now resting from her labors of love and duty at the North American Phalanx—of which I believe she is a member at present, and at all times an advocate for association.

From Mrs. Tyndale's, my companions—Mrs. Mott, and Dr. Harriet K. Hunt of Boston—went directly to the residence of Mrs. Sarah J. Hale; with whom Dr. Hunt wished an interview; and I of course was glad of an opportunity to look into the face of one who for years had delighted me with her thoughts, so I accompanied them. Mrs. Hale is a very pleasant looking woman, with a very polished manner; and if she receives every one as she did us, I should say kind and cordial. She does not seem to look with favor upon our woman's rights movements, our conventions, &c. Sorry I am for it, for her name and influence would do us much good.—Yet while I would be glad to give her a welcome into our ranks, I feel no disposition to find fault with her for not being there. She is opposed, I believe, also to educating the male and female mind together; and is now using her influence for the benefit of the Female Medical College of Pennsylvania. This is an institution for women only. I have never been able, as yet, to discover the necessity of educating apart, those whose practical duties in life must be acted out together. Why is it not as modest and proper for a woman to be Dr. as patient? Can any one tell? But, as I said before, I find no fault with them for their position. They see things from one stand point, I from another. Let us each do our work honestly, and all will yet be well. If others will not go with us, let us speed them on their journey in their own way, if the path they pursue will lead at last to the wished-for goal.

Mrs. Hale is also petitioning Congress for a grant of land, for the purpose of educating female teachers. This is a great idea. Surely it is time that one half of the tax-payers, and all of the mothers of the other half should be helped a little by the government in fitting themselves to rear and educate men—the future lords and statesmen who are to rule the world—saying nothing about the women, who always rule the rulers, you know.

One word of Dr. Hunt, and I will close this long letter. This lady has been some eighteen years a medical adviser in Boston, and has made for herself not only a competence, but a luxurious home, and a pleasant independence.

If I was sick I should like to have such a cheerful and kind hearted doctor; and I think her ringing child-like laugh would do a dispeptic more good than a round bushel of tomato pills, or a gallon of *Pepsin*. May we have more like her ere long, to heal the hearts as well as the bodies of poor suffering humanity.

But farewell for to-day.

AUNT FANNY.

THE storms of adversity are wholesome; though like snow storms, their drift is not always seen.

#### LETTER FROM MRS. VAUGHAN.

ELMIRA WATER CURE, July 15, 1852.

MY DEAR MRS. BLOOMER:—Do not imagine because of my long silence that I have quite forgotten you, or *The Lily*, or ceased to feel a deep interest in both. Many causes have combined to prevent my accustomed frequent use of the pen; but for Temperance, and for every movement intended for the good of suffering or oppressed humanity my heart beats warmly as ever.

I have been spending four weeks in the Hydropathic establishment of Dr. Gleason quite pleasantly, and I trust, though I hardly realize it now, to the ultimate benefit of my health. I pine in this inglorious idleness, and long to be out upon the broad field of toil which lies spread before all who love and seek the real good of the race. I shall soon leave this, and then I hope to be once more fully identified with the laborers in the Temperance reform. Here we lead a sort of vegetable existence; mental exercise is almost entirely prohibited, and our chief business is to get cured of our various ailments as fast as possible. Of this speedy restoration our good Doctor makes brain-rest an essential condition; while the muscular system is to be exercised to the extent of possibility. There is something rather pleasant in this shutting out of busy cares and fatiguing thought, and for a time devoting one's self entirely to the care of one's self. Yet we may not grow entirely selfish even here, for all the amenities of social life must be sustained, and all our sympathies at times warmly excited at the view of sufferings far greater than our own.

The Cure is delightfully situated on an elevated site east of the beautiful valley of the Chemung, and distant about one mile from the beautiful and flourishing village of Elmira. It is four stories in height, with double verandahs on three sides, with commodious sleeping apartments, halls, and parlors, a large airy dining room on the ground floor, and bathing rooms fitted up with every requisite for the application of the pure and healing element. From the verandahs, and western windows the eye ranges over a scene almost unsurpassed in its varied beauty. Mountain, glen, plain and river, luxuriant foliage, grain-fields in all their hues of green and ripening yellow, the village with its glistening spires and tree-embowered dwellings, and over all the changing and glancing shadows conflicting with the bright sunshine, all lie spread forth in one grand and beautiful panorama. The air is pure and invigorating, and the water soft, limpid and abundant. In Dr. and Mrs. Gleason we have kind, skillful and efficient physicians, well versed in the study of human nature, and the laws which govern our beings, both physical and mental. Their time, and care, and thought, seem all devoted to those who are entrusted to their care to be healed of all the various maladies:—not only those "which flesh is heir to," but those which follow in the train of luxurious self-indulgence and breach of the simple and necessary laws of health.

To the weary denizen of cities, and the crowded haunts of men, it seems to me no more pleasant and quiet retreat than this could be secured. There are already some of that class among us, who enter with keen zest into the simple amusements which serve to pass away the fleeting hours. Time never hangs heavily upon our hands. Bathing, walking, sleeping, eating, (a not forgotten occupation here, I assure you,) music; and in-door games, dancing, &c. &c., fill up all the hours; and spite of the suffering which brings so many people together, few clouded brows, or over grave faces are seen. Cheerfulness is the order of the day, of all days, and reigns supreme. Do you smile? If yourself or readers are unwilling to believe that Water Cure patients can be happy, let them come and try it. But enough of this.

How prospers the cause of Temperance? I have read with great interest the account of the meeting of the State Temperance Society at Syracuse and its reception of our delegates; and

I cannot, in the whole matter, see the slightest cause for discouragement on the part of the Women's Society, its members or friends. Their conduct and motives, pure and bright always, are not less so by contrast with the arrogance, assumption, and cowardly coarseness which seems to have characterized the performances of some of the gentlemen (?) who brought upon themselves an unenviable notoriety at the Syracuse meeting. I should have a much lower opinion of any one of the members of the Woman's State Society who would allow those occurrences to weaken previous impressions in its favor. My heart throbbed joyfully on reading the tidings of the progress of Temperance doctrines as preached by our own agents, now in the field. Shall any one say now that women can accomplish no good beyond the home circle? Those whose duties demand their presence at home have no call to occupy the rostrum of the lecturer. But for those who have no home duties, some power of doing good should be vouchsafed; and how more nobly exercised than in this glorious reform. No sufferings are greater than those which break the hearts of women allied to the victims of Intemperance; and the world has little appreciated them, for they have been almost compelled to suffer in silence. But this may not longer be.—Woman possesses a might of moral power, and she may not, in this day of great responsibilities, fail to assume its exercise.

But my sheet is filled, and with a fraternal farewell I must close. Yours &c.,

M. C. VAUGHAN.

ATTICA, May 19th, 1852.

MRS. BLOOMER:—I write you by request of the Sisters of Dew-Drop Union, to express to you the deep interest they have felt in the perusal of the May No. of your valuable paper containing an account of the Convention at Rochester. This was a bold and courageous effort of the Women, and the best calculated to convince the people that they are in right good earnest and invincible. Most of the sentiments advanced at this meeting meet with a ready response in each one of our hearts. We feel an increasing interest on this great subject and wish to contribute in a greater degree to the furtherance of the cause; but all our efforts have been productive of but little good at present. No doubt we are helping to bring about a change in public sentiment, which alone will remove many obstacles and render the work easy, pleasant and effectual.

We wish you to send to Dew-Drop Union two copies of *The Lily*, for one year, for which we enclose \$1. It is just such a paper as is needed at the present time. In this, Woman can speak without restraint, and eventually her voice will be heard. Such unity and determination of purpose on the part of Woman, to free her country from the thralldom of Intemperance, must result in victory.

Yours in the bonds of Virtue, Love and Temperance.

JULIET L. DORRANCE, R. S.

MISS HELEN COOK, M. D. Graduate of the Western Homœopathic College, Cleveland, Ohio, tenders her professional services to the public. Office, No. 15th, 8th Av., one door west of Abingdon-place.

Our eye was caught the other day by the foregoing announcement of this lady's name and office in the New York Tribune. It only needs that her merits should be known to secure her an extensive practice. Our school has graduated no more thorough scholar than Dr. Cook, and no one possessed of a greater amount of quiet decision of character. In the midst of last winter's mob, she was as calm as if sitting among friends in a parlor. She will take rank by the side of Miss Blackwell. May they acquire such honors as have Mesdames Boivin and La Chapelle in France. [Amer. Magazine.]

A young man named Dow, while intoxicated, cut the throat of his wife, at Seabrook, N. H., on Friday last.



## THE DEMOCRATIC REVIEW ON WOMAN'S RIGHTS.—NO. 5.

The starving millions of Europe, in America find ample rewards for their industry, broad acres, and in due time, their "cattle upon a thousand hills." It is no vainglorious boast, that we have room enough and resources enough to furnish a just recompense to labor, no matter from what country, or of what race, comes the laborer. The addition of millions of foreign operatives to our working strength has not in the least diminished the compensation of individual labor, or lessened its demand. All these facts add to the meanness of the spirit which sustains the dogma of woman's restriction in her industrial occupations, in order to improve by contrast the apparent position of the other sex. It is obvious, that if the great influx of foreign laborers has not diminished individual opportunities, opening wide the door to all womankind, would not produce such an effect.—It would truly be, as the Review expresses it, only dragging "down man from the high position which nature and necessity assign to him," by leveling up woman; despoiling him of his greatness by contrast; of his felicity by the miseries of others; cheating the sympathies of the world by robbing them of the opportunity of enhancement on the death of a father, or a brother, by the announcement that a wife and children, or a mother and half a dozen sisters, were thereby deprived of their sole support.

There seems to be a school of modern politicians, who, aping heathen philosophers of other times, hold that man can enjoy no blessings, only by contrast with corresponding evils. At the present time they are particularly numerous, of every party and faction, every grade and shade, proclaiming such to be a fundamental democratic principle; that as life "is made up of evils and blessings, it is the very existence of evil, which makes man prize the good which falls to him." And, says a prominent individual of them, from whom I have quoted: "If this rule holds true in the social, how much more should we look for it in the political, which owes all it possesses to the social state? Who will tell me of a political state that has existed from the earliest dawn of government, which has been free from evils?" From this position, he very humanely, and as logically as humanely, arrived at the conclusion, that either the philanthropist, or the christian, who seeks to rid the world of one of its great existing evils, is mistaking his duty; acting the part of a fanatic, instead of a patriot; an incendiary, instead of a philanthropist; because it would be disturbing the union and harmony of the great family of evils; and as that family was as important to the happiness and prosperity of man as any other, it was entitled to a compromise finality in the confederation of blessings and evils.

This is also one of the principles which the Review assumes in its labors for the defence of the servitude of woman, only it has not expressed it in the same straight-forward manner. I do not propose to discuss, either the abstract existence of such a principle, or its appositeness and availability to sustain the proposition of the Review, any further than to suggest, that if it be correct that human dignity and happiness for their full development and enjoyment, require that one half of the human family should be slaves, that the other half may attain to the dignity of masters, then we should adopt a system of alternation; unless we reject the rule of doing unto others as we would have others do unto us, as being a little too antiquated for these modern days of a progress, that claims as a constituent part of its orthodoxy, the conservatism of domestic servitude. That is, we should let the masters of to-day, be the servants of to-morrow, and the servants of to-morrow, the masters of the next. Not only fairness, but the principle itself seems to require it. This is their reasoning: To enjoy freedom and make the most of it, man must witness the opposite extreme; see the tears and hear the groans of servitude; be familiar with its miseries

and the clank of its chains. If this reasoning be sound, would it not be an improvement in practicing upon it, to go a step or two further, and by way of advancing man's relish for freedom, let him now and then *feel* as well as see and hear? Sometimes bear the burden as well as impose it? If the human race must undergo such penance, that is, if one half cannot be free without the other half being in bondage as the price of that freedom, a due regard for propriety and the golden rule, would seem to require that it should not be with any one portion continually vicarious.

The disciples of such a faith who reject alternation, must be either extremely selfish, or extremely unselfish. If the ruled and the ruler, the master and the slave, command alike the resources of happiness, the principle is not apposite to their argument. If the latter have in that respect the advantage, it is extremely selfish to shut out the former. And if the woman by her subordinate position, her political nonentity, her nihility both in Church and State, has, as is generally claimed, really the superiority of circumstances, it is extremely unselfish for the men to be so pertinaciously obstinate in refusing to participate therein.

Some men are vain and simple enough to satisfy themselves, that woman's mode of dress and the round of her avocations have been fixed by a certain degree of mental and bodily imbecility, which never overtakes the other sex. They seem not to perceive and probably never will, for a reason obvious to all not as simple as themselves, that if a certain degree of weakness is to be the line of long skirts, they are themselves trespassing on forbidden ground; and instead of exposing their nether extremities in bifurcated garments they should fall into rank in proper costume, at the same time giving way to the women who are stronger, to put on the dress which by the rule of their own adoption they never had any right to wear.

But the hero of the Review further comes down in battle array upon the Bloomer costume and woman's rights of industry, assuming more sacred panoply. After incorporating in its creed the fixed faith of her debasement and subordination, and establishing to its own satisfaction, the rectitude of both by "dogma," "command" and "mystery," the wondering multitude might have been pardonable for believing that Mahomet had been to the mountain, or the mountain had been to Mahomet, and that this was the conjoint product of their consequent groans and labors; that all else pertaining to female polity, social, domestic, industrial and political, had been conferred to man's domination, without provision in the Creator's constitution, or ordinance of Christianity, encompassing the limits of woman's avocations, or fixing the length of her petticoats. But with the Review for authority, not even these details have been left to man, but prescribed and the fashion-plate given in the book of Nature and Revelation. Hear it. "Must we have women brazening the stare of the mob in Bloomer costume? meeting in public rooms to declare their contempt of Christian obligations and their fitness for masculine avocations? openly denouncing the law of God, written not more strongly in the revealed will than in sex, with all its inevitable necessity and inviolable destiny, its heavy responsibilities and vital duties?"

For this concession, that to Heaven and not to man, woman is to look for directions as to the length and fashion of her clothing and the mode of industry by which she is to gain her bread and butter, she cannot feel too grateful; for it is possible, that if her dress should at times fall short an inch or two of the prescribed length, or if she should now and then save herself and family from starvation by attempting what are called masculine avocations, she might make her peace with the former; but with the old fogies whom the Review assumes to personate, in the mountains and in the tombs crying and cutting themselves with stones because of the woman's rights agitation, never.

The spasmodic exhibitions of holy horrors and

sanctimonious imprecations on the part of old fogymen, are more ridiculous than serious; more disgusting than terrible, without even the merit of novelty. Nothing is more common than for hardened old sinners, stale in crime and corruption, to discourse about Christian virtues, and deprecate the vices with which they have been bloated all their days. And as those who rule nations lay claim to the right divine of kings, we must expect the more petty incumbents of domestic tyranny will be apish enough to base their pretensions upon something of similar character, equally absurd.

In one particular however, the Review in its spirit of injustice and cowardly cruelty, darkens the shadows of the past and outsteps all contemporaries, except perhaps, the woman-whipper of Austria. To the fury of the mob it would expose woman and at the same time deny her even the safety of flight. It is plain, that the sin charged, is not in the mob; that belongs to masculine dignity; it is not in the "brazening;" though that would be naughty, she should be more humble; it is in the Bloomer costume; in being dressed with the facility for fight or flight. The Nero's and Caligula's have generally been content with exposing their fellow creatures to the fury of wild beasts, or of still wilder men, armed for defence, or with the chance of escape. Never before was it claimed that Nature's God required that anything in his own image should be so periled in a defenceless, helpless condition. And if men must exhibit their prowess in mobbing women, who, that is capable of a generous impulse, except him of the Review, will deny to the latter the privilege of meeting such perils, not only in Bloomer costume, if they choose, but with a revolver in a practiced hand! This leads the way to still another chapter of woman's wrongs.

SENEX.

The subject of Woman's Position, Sphere, Rights and Duties is more and more commending itself to the attention of earnest, reflecting minds throughout the civilized world. That the chief duty of Woman is the proper rearing and training of Men, has been long enough reiterated by thousands who have never paused to consider how she could well perform this duty while she is denied the knowledge and freedom which is deemed indispensable to manly character. In short, it must be evident to those who will give their reason fair play, that in order that woman may worthily be what conservatism affirms she should be, she must be educated and fitted for wider and more varied usefulness, so that, being enabled to earn a livelihood and command respect in freedom, she may freely choose marriage because she truly loves, and not reluctantly accept it because she must have a subsistence and a home.

[Coudersport (Pa.) Journal.]

Speaking of a recent Woman's Rights Convention, an exchange remarks:—

In the way of governing, however, it strikes us that the very remarkable error made by the first woman in assuming the direction of things, should admonish the sex of their true weakness.

To this 'one of Eve's daughters' replies:—

As regards the 'remarkable error' alluded to in the paragraph, one would suppose that man had as little to boast of as woman, in that affair, seeing that he proved himself equally weak in resisting temptation, and added to his weakness the *meanness* of being a *tell-tale*; they were therefore placed pretty nearly on an equality, except that woman had some advantage in point of generosity, which we are willing to waive, insisting only on *Equality of Rights*.

"WE HAVE THEM NOW!"—Among the resolutions passed at the Westchester Woman's Rights Convention was the following:

*Resolved*, That if it be true, that it is woman's province to soothe the angry passions and calm the belligerent feelings of man, we know of no place where she would find a riper harvest awaiting her labor, than in the halls of our National and State Legislatures.



## THE LILY.

SENECA FALLS, N. Y., AUGUST, 1852.

THE DUTY OF DRUNKARDS' WIVES—  
DIVORCE.

The sentiments put forth by the Woman's State Temperance Society, and advocated in our columns, on the duty of Drunkards' wives, have, as might be expected, called forth considerable discussion. While on the one hand they are heartily endorsed and sustained, on the other they are as heartily condemned. To some minds the idea of a woman severing the tie which binds her to a loathsome, putrid carcass, is terrible to contemplate. These stand aghast, and hold up both hands in holy horror at such rebellion against the law of God. They call it separating what God hath joined, and preaching a doctrine directly contrary to the teachings of Christ. No matter if a man violates all his marriage vows, neglects to provide for wife and children, and leaves them to starvation and beggary—becomes their worst enemy and heaps upon them blows and curses,—no matter if he blots out every vestige of his manhood, transforms himself into a monster of evil—a loathsome, disgusting object from whom all virtuous people should shrink lest they be contaminated—these pious ones teach that the innocent creature whose confiding love he gained in early life, and whose every thought is still pure and holy, must cling to him still, fondle him with caresses, obey his commands, and submit to his lustful embrace. And all this they do in the name of Christ, and cite His words as their authority.

To us this is a most repulsive doctrine, and could we believe that Christ ever taught it we should have an unfavorable opinion of his justice and purity. Drunkenness is the cause of nine tenths of all the crime and wickedness in the world. Drunken parents beget vicious, imbecile, and idiotic children. The number of idiots in Massachusetts is estimated at 1200; *three-fourths of whom are born of intemperate parents.* And shall we charge upon God this vast amount of iniquity? Can we make him accountable for all the ignorance, pauperism, and wretchedness—the corruptions, and crimes of every name and hue, which grow out of the traffic in strong drink, and with which the world is filled? *He is so*, if it is his will that woman be a medium of bringing such degraded specimens of humanity into existence. *He is so* if he commands that she remain in subjection to the drunkard, and suffer herself to be the agent for transmitting his vices.

This is a revolting thought and conflicts with all our ideas of a holy, just, and righteous God.—We cannot worship a God who enjoins such a course of action upon his children; and we think any woman far more justifiable in setting aside such commands than in obeying them. What! God, who commands that we keep ourselves pure and unspotted—that we be perfect even as he is perfect—sanction a union of virtue and vice, and compel the parties thus joined to remain in a connection which shall propagate vice and crime, and fill the world with wretchedness and woe! Alas! how much mischief such teachings have wrought! How many women have they compelled to drag

out a miserable existence, and die at last broken-hearted! With how many victims have they filled our prisons!—how many brought to the scaffold!—how many souls condemned to eternal burnings!

But we deny that God is the author of so much sin and sorrow—or that he looks with pleasure upon the degradation of any of his children.—We deny that he has enjoined upon woman a lot so revolting to every feeling of her nature, or that he requires her to sacrifice her happiness and life to a being who has fallen so low. Such a union must be an abomination in his sight.

Drunkenness should be legislated out of existence; and it is the duty of every man and woman to do all in their power to accomplish this object. It should be regarded as not only disrespectful but *criminal* for a person to indulge in intoxicating and stimulating drinks. Did this state of things exist there would seldom be cause for separation between husband and wife. But years have come and gone, bringing with them all the accumulated evils growing out of this vice, and yet law and public sentiment sustain it. We say then, so long as drunkenness is not only allowed but encouraged—so long as men continue to imbrute and degrade themselves, it is woman's right and duty to sever her connection with such a monster. It is a duty she owes to herself, her children and her God that she stay the desolating scourge, and refuse to perpetuate vice and crime, by remaining an agent for its transmission.

We see not why the idea of a separation of husband and wife for drunkenness should be so alarming. The laws of our own, and other countries allow the granting a divorce for causes far more trivial than drunkenness; and yet men have nothing to say against it.

It is a principle long acted upon by all christian states and governments. While Christ teaches that there is but one ground of divorce of that marriage union which has the sanction of God, yet he does not teach that the mere civil contract of marriage may not, for just reasons, be dissolved. Accordingly every christian government has provided for the dissolution of the marriage contract in certain specified cases. In this State our laws provide that it may be declared void, where either of the parties had not attained the age of legal consent. Where a former husband or wife of one of the parties is still living, and the marriage with such former husband or wife is still in force. Where one of the parties was an idiot or lunatic. Where the consent of one of the parties was obtained by force or fraud. Where one of the parties was physically incapable of entering into the marriage state. Moreover our laws declare the marriage to be at an end where one of the parties has been sentenced for life to the State Prison, even though such party be subsequently pardoned. In some of the States the wilful absenting themselves of one of the parties for a term of two or more years, makes the marriage void. By the Revised Statutes of New York "separation from bed and board forever, may be decreed for either of the following causes, 1. For the cruel and inhuman treatment of the wife by the husband. 2. For such conduct on the part of the husband towards his wife as may render it unsafe and improper

for her to cohabit with him. 3. For the abandonment of the wife by the husband, and his refusal and neglect to provide for her."

Now we think it would be very easy to show that these provisions would authorize every wife of a confirmed drunkard at once and forever to leave his bed and board. Where is the drunkard that does not cruelly and inhumanly treat his wife? Where is the confirmed drunkard that does not so conduct himself towards his wife as to render it *unsafe* and improper for her to live with him? And how many drunkards are there who do not altogether refuse and neglect to provide for their wives and families, if they do not totally abandon them? Better, far better, if they would more frequently pursue the latter course, and take themselves off never to return.

We believe our Legislature might, reasoning from well established principles, declare drunkenness a good cause for actual divorce, without doing any violence to the teachings of Christ; and we further believe they are in duty bound to do so.

We commend the above facts to those over-righteous ones who accuse us of rebellion against God; and would in conclusion say to our unfortunate suffering sisters, leave the degraded companionship of the drunkard—"for woman's sake, for humanity's sake, bring no more children to that blighted, dreary, desolate hearth!" And to every woman we would say, "LET NO DRUNKARD BE THE FATHER OF THY CHILD!"

## CORRECTION.

"Resolved, That confirmed drunkenness is a just ground of divorce; yea, more, that it is a sin for any woman to consent to entail on innocent beings the curse and degradation, that are the certain heritage of the drunkard's offspring."

In the above resolution, which was passed at the Syracuse Temperance Meeting, and published in last month's Lily, the word *separation* should have been substituted for *divorce*.

Some objection was raised to it as it now reads, on account of its conflicting with the teachings of Christ on the subject of divorce. We explained to the meeting that those who had declared this principle, that it is a sin for a woman to live in the relation of wife with a confirmed drunkard, had not contemplated an actual divorce which would permit the parties to rush into a second marriage, but only a separation forever, or for such time as the husband should remain a drunkard. This explanation was satisfactory, and the resolution thus amended passed unanimously.—But the resolutions went to press without the amendment being substituted. We copied from the Carson League, and neglected to make the correction.

For our own part we care little which way it reads. All we ask is that law and public sentiment forbid that any woman should live in close companionship with a creature so gross and vile. We ask that law and public sentiment shall give to the wife of the drunkard the guardianship of her own children, the right to her own person and earnings, and the right to earn for herself and children not only a support, but an independence in any honorable way she may choose. Grant this, and few women will care to enter a second



marriage, so long as the wreck of a former husband pollutes society with his presence.

We believe that in no way can so effectual a check be put to drunkenness, as denying to him who indulges in such low appetites the companionship of a wife. Let it be understood that women will not countenance this great sin, and that the man who becomes addicted to this vice cuts himself aloof from female society, and very soon the streams of death which now overflow our land will be dried up, and happiness and plenty abide where now squalid poverty and wretchedness reign.

#### THE FOURTH OF JULY.

The "glorious Fourth"—or rather the third—was duly commemorated this year by the citizens of this village and adjoining towns. At an early hour, the roar of cannon, and the ringing of bells thoroughly waked our people, while a continued roll of crackers, squibs, and other small arms from the youngsters most effectually kept them awake during the day. The streets at an early hour were filled with people. The procession at eleven o'clock attracted great notice, the prominent feature in which, was our spirited Fire Department. These led the procession with their engines, which were tastefully decorated with wreaths of flowers, and each drawn by six horses, who were also handsomely decorated. They made a fine appearance.

We were not able to attend the exercises at the church, but learn that they were of an interesting character; and that the oration by S. D. Tillman, Esq., was unusually fine. A friend who was present informs us that it was marked by much originality of thought and mode of expression. To this friend we are indebted for the following beautiful sentence. The orator in alluding to the tendency of the American people towards a higher organization which shall more perfectly protect, by organic laws, the right of every class, used this significant language:

"It is not strange that the earnest call comes from all quarters *Give us our Rights!* The fact that we listen, is proof that a common chord in our breasts has been touched, and is in harmonious vibration. WOMAN adds her treble to this cry of many voices, and asks to live alone without being degraded; or if under the binary system of Marriage, that its action may not be symbolized by the law binding Satellite to Planet, but rather by that *higher law*, belonging to the Binary System of the far-off Heavens, where, around a common centre, DOUBLE SUNS revolve in everlasting light, beauty and order."

After the exercises at the church the procession again formed, and marched through the principal streets to Union Hall, where a feast of good things had been provided by its proprietor James K. Conklin. Three hundred persons were present at the banquet, a good proportion of whom were ladies, and ourself among them. And it is of this feature we wish principally to speak. It is no common thing on such an occasion, where all kinds of people get together, for women to be present at the dinner. Formerly the recurrence of this day has everywhere been marked by drunkenness and fighting; and as liquors were always an important article of entertainment at the table, and gentlemen made it a point to degrade themselves into fools and devils, women

were as a matter of personal safety and self-respect excluded from participation in this part of the day's festivities. But "times are not as they used to was." Public sentiment is rapidly changing on this subject, and men have found that a good dinner may be enjoyed without the addition of other stimulus than happy faces, good sentiments, and fine music. This sentiment prevails among us to such an extent that, as it were by common consent, no stronger beverage than iced lemonade was introduced at the banquet provided for our citizens and guests. We need not say that all passed off most happily, and that those who took part in the ceremonies enjoyed to the full, not only the substantial and luxuries of the table, but also the "feast of reason and the flow of soul," and returned home with clear heads and contented, happy hearts.

A large number of toasts were offered at the table and responded to by cheers, discharge of cannon and brief speeches. We can give room for one only, of the regular toasts, which was as follows:

WOMAN: There can be no sphere so high, and no place so holy, as not to be elevated and purified by her presence and influence.

Our readers can gather from this to what extent the sentiment of Woman's Rights prevails among our gentlemen, when we tell them that it was responded to by a spontaneous outburst of nine hearty cheers, from the whole company, as nearly as we could judge. If there were any Dr. Mandevilles, Wisners or Fowlers in the company they dared not make themselves known.

No accident occurred during the day, and we neither saw nor heard of any drunkenness.—Doubtless there was some, but if so it was hid from the gaze of sober and more sensible people.

In the evening we were treated to a splendid display of fire works until about eleven o'clock, after which time our village was as quiet as though the day had not been one of more than ordinary interest and activity.

Mrs. Bloomer says in her paper *The Lily*: "There is to be a convention of editors and publishers at Rochester on the 3d of August. Wonder if they will admit women. We must ascertain before we go; as we should be sorry to have editors so disgrace their profession, as some of the clergy did theirs at the late temperance convention."

Although not among those who originated the call nor authorized to speak for them, we yet feel sure that no assemblage of editors will object to be associated with women; and that our editorial sister-Bloomer shall be most welcome to a seat in the Convention. [Roch American.

Thank you, brother Mann, for your ready and generous response to our query. Should not other engagements prevent we shall be most happy to attend the Council-meeting of our brothers of the press.

But what have we here?

No one could object to a seat by the side of "sister BLOOMER," yet at the outset, we should protest against sister Anybody "*speaking in meeting*." [Geneva Courier.

Just as we expected. There are "old fogies" among editors, as well as among the clergy.—Here is war declared at the outset, and a repe-

tion of a similar scene to that enacted at Syracuse, threatened.

Although we should enjoy the fun mightily, we think we will not attend the convention; for we have too much respect for ourself to take a seat by the side of such an ungentlemanly, little-souled man, as is ATWELL, of the Geneva Courier. Our friend Cleveland deserves to have his ears pinched for resigning his place to so unworthy a successor.

J. T. HAZEN, editor of the Temperance Courier, calls in question the truth of our statement that H. Camp, president of the State Temperance Society, had made himself a life member of the Woman's State Temperance Society. The facts are simply these: Mr. Camp was asked if he would become a *life member of the Woman's State Society*. He immediately answered in the affirmative, and asked what were the terms of membership. He was answered ten dollars; whereupon he took out his pocket-book and passed-over that amount. True he did not "sign any constitution," and there was none present; but we had reason to infer that the principles of a society were not very repugnant to him, if he was thus willing to sustain it by his name and 'material aid.' It is generally taken for granted that a person who becomes a member of any society endorses its principles in the main; yet we did not suppose that Mr. Camp was a full convert to our faith, and our remarks about his being a woman's rights man were more playful than earnest. And as such, we doubt not, they were received by Mr. Camp; for he was well aware that we understood his position.

Mr. Camp is an ardent and devoted friend of temperance, and to promote that cause his money is freely given. In his labors of love he scorns not woman's aid, and though he does not fully endorse all she may teach, he is willing to receive the good she may do, and encourage her in her efforts to rid society of the curse of drunkenness. Mr. Camp is a gentleman, and we believe a christian, which is more than we can say of some of his brother members of the State Temperance Society.

#### DRESS REFORM.

We receive a great many letters similar to the following, and had we room should be glad to place them oftener before our readers. Wherever the reform dress has been adopted from principle, there it is still worn, and will continue to be, despite the opposition which may be felt to it.

NORTH MANCHESTER, Ind.

MRS. BLOOMER:—

"I hope you will continue to devote a part of the paper to the reform in dress. This is too intimately connected with the elevation of woman to be neglected,—for in order that we may have sound minds in sound bodies, our dress must be such as to allow the full expansion of the chest, and the most perfect muscular development of the whole body. It is to be hoped that those women who have emancipated themselves from the thralldom of Parisian fashions, and braved the consequent censure of a wickedly depraved public sentiment, will continue in the way that leads to health and life. I am convinced that if women generally could be induced to adopt the new dress, after having tested



its superiority they would be unwilling to resume the load of skirts they had carried for years.

Is it any wonder that the female constitution is becoming proverbially deteriorated, when we consider the enervating effects of the long, tight bodice, and the heavy skirts suspended from the hips.

A short time ago a lady, evidently suffering severely the penalty of the slave of fashion, said, on my remonstrating on her course, that she "could not change; for she had worn stiff whale-bones so long that she could not support her body in an upright position without them." And this is by no means an isolated case.

Thousands of women are in the same wretched situation,—and are such beings fit to transmit qualities to offspring—fit to be the mothers of our future rulers and statesmen? This is one great reason why the organization of so many infants is so imperfect that they must either fall into untimely graves, or continue an existence which is little better than a curse to its possessor.

This state of things calls loudly for a reformation in the form of dress; and all women who would secure the health and consequent happiness of themselves and their offspring are in duty bound to investigate the subject, and fashion their dress according to the dictates of reason and common sense.

There are some half dozen here who wear the reform dress, and I hope more will yet be induced to take an interest in it." \* \* \*

MARY F. THOMAS.

FLORA HILL, Mich., July 22, 1852.

MRS. BLOOMER—DEAR MADAM:—I thank you for the stand you have taken in the dress reform, and feel it my duty to add my little encouragement. If from all parts where this reform is at work you should receive the same, you would have, I think, no cause for despondency. The new costume is advancing steadily, not rapidly, but I think surely, here; yet I might say rapidly, for where twelve months ago it was only known as a thing to be, it is now an every-day occurrence.

It is not found in the aristocratic circles! Who ever heard of a reform to benefit mankind beginning there? They cannot originate one, or even follow one that has been originated, until it becomes popular, and they are compelled to fall in to its wake or be left in the darkness of the past. To do otherwise would be to act counter to the very thing, (I cannot call it principle) that has placed them where they are, and in accordance with which, they continue to fill those stations.

A person to be popular, must bow to what popularity demands; and they who are too truth-loving and intelligent to do this, cannot occupy these exalted (?) places: neither would they. They feel that it would be a degradation to their humanity to be applauded by such as worship this fashion-god,—this aristocratic, popular deity. It is this latter class of men and women that you find adopting the reforms of the day. They love not a thing because it is old—nor should they; for age can never make a falsehood true, or an evil a good; but they love truth for its own sake, not for its age, whether it be old or young; and if it be a truth that short dresses and close good fitting trousers are more convenient, healthy, and modest than the

Ample skirt of flowing breadth  
That trails through dust and mire;

and in mounting a flight of steps, or into a carriage requires both hands to keep it from under the feet and precipitating its wearer to the ground, then they wish to receive it, and act accordingly; and this is the conviction of those that have tried the two styles of dress.

But aristocratic friends say, "Do not put them on yet, they will one day become popular—they must, for they are decidedly more convenient, and custom will make them appear far more becoming; but it will not do to wear them till they do become so, for it will make you appear ridicu-

lous!" Now how in reason is this to be brought about if all act on this one idea of popularity?

It is not the ignorant class, that adopt the reform dress, for either they ape as far as possible the aristocracy, or cling to what was in existence at the time of their birth; for their intellect has not advanced much since that period, and their habits could hardly stride ahead of it! Rest assured it is an intelligent class, acting on the principles of a truthful conviction that have ventured to stand the haughty frown of popularity, or the indecent sneer of vulgar ignorance, and, in freedom, appear before the world in the "New Costume." Truly yours  
E. P. B.

LATEST FASHION.—We are sorry to see that the old fashioned big sleeves are again coming into favor. These are much more offensive to our taste than the short skirt and trousers, and we hope they may not become general; yet we are willing that all should wear them who choose, and—we shall not feel called upon to treat those who follow this fashion with ridicule or insult.

We hear good reports from the agents of the Woman's State Temperance Society, who are now lecturing in Western New York. They are every where well received, and auxiliaries to the State Society are being formed in many sections. There seems to be a general response to the sentiments of the Woman's Temperance convention held in April last. From all parts we are receiving letters bearing thanks, and the utterance of joyful feelings over the proceedings of that meeting. A chord was then touched that will long continue to vibrate. Woman's spirit is stirred with new hopes, new desires, and strong determinations for the future; and there is promise that the good seed then sown will tell upon the public mind, and produce, in good time, an abundant harvest.

We learn from the Cayuga Chief that the wife of a certain drunken Judge in Wayne Co., has taken her rights into her own hands and made a general smash of the bar-room furniture of the drunkery where her husband got his liquor—nor did she forget to deal a few blows over the head of the rumseller. The name of this woman is not given, which we much regret. Such women are an honor to their sex and entitled to public praise. We hope when she got the drunken Judge home she did not forget to give him a few lashes too. He deserved them as much as the rumseller.

There will be a convention of women at Syracuse, N. Y., on the 8th, 9th and 10th of September. It is hoped that the friends of equal rights will turn out in large numbers.

NEW YORK STATE ALLIANCE.—The Executive Committee of the State Temperance Alliance met in Albany on the 8th ult; at which time R. N. Havens, Esq., of New York, was elected President, James A. Brayman, Esq., of Buffalo, Vice-President, Garret N. Bleecker, of New York, Treasurer, and John J. Chambers, of Morrisania, Corresponding Secretary.

Measures will be taken at once to extend the organization and plan of operations of the Alliance throughout the whole State, and it is hoped and confidently expected that the effects of the exertions which have been, and are yet to be made will be seen in the results of the ensuing election."

#### TEMPERANCE MASS MEETING.

There is to be a meeting of the Alliance, and a Mass Convention of the friends of Temperance from all sections of the State at Rochester on the 18th. Wonder if women are expected to attend? We do wish men would be more particular in giving calls and invitations to "friends of temperance," and specify whether women are included, so that we might know how to act in the matter. It is unpleasant to go off fifty miles to attend a meeting, and then be told that you were not invited and have no right there.

GLEN HAVEN WATER CURE.—We would call the attention of our readers to the advertisement of this institution on our eighth page. To those who love quiet and wild romantic scenery, "the Glen" affords a delightful retreat during the summer months; and invalids seeking health will be almost sure to find it, by placing themselves under the kindly care and advice of Dr. and Mrs. Jackson.

We hope no one will pass by the address on our first page without reading it.

The Maine Liquor law went into operation in Massachusetts on the 21st inst.

The Reformed Brotherhood are still engaged in the praiseworthy business of prosecuting the Liquor Sellers of our village. One man who refused to pay his fine was sent to jail, where he remained a week when he came to the conclusion that it would be better to pay the dollars, than to remain confined to such close quarters this hot weather. Rumsellers are alarmed, and do their work slyly. One of the oldest and most guilty of them has put in a glass front and hung out a sign, "Variety Store," and by his professions of having abandoned the traffic, thinks to deceive and mislead the public. But it will not do. The Brotherhood are on his track, and no false colors, or variety of knicknacks will hide from their watchful eyes the serpent hid behind them.—Others profess to have abandoned the sale, but there is little faith in their sincerity.

We hope the good work will go on.

ANOTHER LECTURER IN THE FIELD.—Mrs. Mary T. Conner, formerly of South Hawley, Mass., educated under the care of the celebrated Mary Lyon, of Mount Holyoke, is now lecturing in Ohio, on Physiology. She is said to possess more than common intellect and talent, and indomitable energy of character, united to an amiable temper, gentleness of manners, persuasive kindness and lady-like refinement. We trust she will meet a liberal patronage from the public, and be able to do a great work for her sex, in the way of opening their minds to the errors which are now working them so much physical suffering and sorrow, and by removing the ignorance which has hitherto been so detrimental to society. The harvest in this great reform is ready for the sickle; but the laborers are few, and we rejoice when we see a new one added to the list of those ready to go forth to the labor.

At the commencement of the Ohio Female College, at College Hill, near Cincinnati, on the 15th inst, the degree of *Mistress of Arts* was conferred on the senior class, consisting of seven young ladies. The whole number of students during the last term was 100.



## RESOLUTIONS—STATE SOCIETY.

The State Temperance Society found time during its session of two days and evenings at Syracuse, to pass seven or eight resolutions. We give below three of the most important ones:

4. *Resolved*, That we would earnestly commend to all the citizens of the State of New York, seriously to contemplate the nature and operations of the Maine Law—especially its effects in drying up the great fountains of pauperism and crime, and reducing taxation; and its bearing upon the agricultural, commercial, mechanical and shipping interests of the State; and to give credit to the truth—that if suffered to prevail in our own noble State, it will, in a few short years, give us a freedom from physical and moral evils, and an elevation in every thing that appertains to the honor and glory of a civil State, of which we can have faint conception.

5. *Resolved*, That when the rum interest abjures the ballot box, and no longer seeks to control our primary and general elections—when the iniquity of drunkard-making is no longer sanctioned by law, and the burdens and miseries of intemperance borne by those only who make gain of the traffic that causes them, we will listen patiently to the exhortation, "not to bring temperance into politics;" but till then, as faithful soldiers in a righteous cause, we must continue to assail every strong hold of our enemy, break down all his fortresses, and drag him from all the lurking places of the villages where he sits to catch men.

6. *Resolved*, That, inasmuch as the interests of Temperance are paramount to all ordinary political issues, therefore no desire for a partizan triumph, no hope of political preferment, and no expectation of pecuniary emolument, shall induce us to give our suffrages for the elevation of any man to office, the duties of which concern the enactment or administration of license laws, in whose temperance principles we have not entire confidence, and who will not give us every reasonable assurance, that his personal and official influence, is sacredly pledged to the enactment and enforcement of laws entirely prohibitory of the traffic in intoxicating liquors as a beverage.

These are claimed to be "the Platform of the State Society." The principle embodied in their platform is correct, so far as these resolutions go: and we hope those who passed them will have the courage and honesty to live up to it. But we are not forgetful that the State Society is unsound at its foundation—that many of those who lead and control its affairs, are intolerant and bigoted—that selfishness and pride, and a consequential, overbearing spirit, rules its action. Knowing this we cannot look with great favor upon its pretensions, or have much hope for the triumph of the temperance cause, if it is to rely on such aid for its success.

That there are many noble, earnest, honest spirits identified with this society we are happy to admit—and prominent among these is its worthy president. Were it not for such, its existence would soon cease. They are the redeeming spirits, which keep it alive and shield its unworthiness from public view. [Ed. Lily.]

Whenever we drink too deep of pleasures, we are sure to find a sediment at the bottom of the cup, which embitters the draught we have quaffed with so much avidity.

Slanderers are like the flies that leap over all a man's good parts, to light upon his sores.

In order to deserve a true friend we must first learn to be one.

For The Lily.

## "GRANNIES."

DEAR MRS. BLOOMER:—The decision of the State Temperance Society at Syracuse, denying woman's right to vote or speak on Temperance, is but the legitimate result of the too early call for the question, before sufficient time had been allowed for its discussion. By referring to any progressive movement in past ages, we find abundant evidence that the mental vision, like the physical, must be gradually prepared for increasing light. In urging woman's right to a voice in her own government, we find the same objections to overcome that were once urged, by some of our ablest statesmen, against the grant of elective franchise to poor men. But we ever find that principles of justice assume different phases, as they are denied or enjoyed; for those very men when franchised are among the most zealous in denying the same rights to all over whom they have control. The opaque scales of selfish egotism must be removed from man's moral vision, by the light of truth and right, before he will be equally free to give, as to receive justice. Yet what an insult to our humanity! What an indignant valuation of all the generous, self-sacrificing efforts of woman in aiding to abolish this most destructive evil! But why wonder at those insults? It is the province of rulers to scorn the ruled. They are of every-day occurrence.

On St. John's day, the ladies of our town were favored with one of those ungentlemanly treats. During the Masonic celebration, most of which passed off very pleasantly and socially, with fine music, &c., &c.; the Rev. orator could not, or rather did not forbear to insult our sex as a matter of course. Speaking of the late persecutions of the Masons consequent upon the Morgan murder, he defiantly sneered, "*the old grannies in breeches, as well as grannies in petticoats*, who failed to destroy this ancient emblem of purity." Not questioning the motives of the fraternity, whom I respect as a society of gentlemen, yet I would enquire, by what motive a man can be influenced to thus insult a community of ladies, who assembled quietly, and listened politely, and even in the choir assisted in their ceremonies? and more especially those venerable matrons whose silvered locks, and furrowed brows are presumed to be a passport for respect, from the very lowest grades of mankind? Who are those "old grannies" that are so familiarly used, even by our Reverends, as types of imbecility and ignorance? The grandmothers of the present generation. Those who in youth were compelled, in consequence of man's unequal laws, to labor at two, and three dollars per month—for in their girlhood the monstrous sum of four dollars was unheard of. And because they could not with this pittance, after supplying the indispensable necessities of life, obtain the knowledge acquired by men with five times the wages, and access to all the higher institutions of learning, from which females were excluded, and whose highest honor for literary attainments, was to be sneeringly called a "blue stocking," they are honored in age by this contemptuous title. After a life of toil and hardship, denied all those higher mental enjoyments, with the same inadequate value attached to all the drudgery of wife, and mother, then, when left an aged widow, with some sprig from the bar, allowed two dollars a day of her earnings, to count out for her how many knives, forks, towels, sheets, quilts, &c. &c., she is entitled to by law, as her part of her own property, she graduates a veritable *granny*—a standard for ridicule—of no further use to the world—unless some one needs a nurse, when her experience and the sick man's economy give her the preference; as she, being past labor, of course nurses gratis. This is the honor awaiting us, in our old age—only those choosing to be literary, in accordance with our increased privileges, are allowed another degree, that of "*deep blue stocking*."

Now woman is expected to bear all these insults with submissive complacency, or never un-

derstand them as such. And once in a while she is treated to a flattering compliment, in which "the smile of beautiful, dependent woman," is said to nerve the strong man to glorious deeds; that her "angelic qualities give impulse to his deeper intellect,"—and much more of such stuff, that cannot be heard or written without producing nausea. At all this she is expected to smile; and many do smile, reminding us of that affectionate description of

"The old gray goose smiling on her gander."

And because her common sense, and the dignity of humanity will no longer permit her subjection to such insulting domination, she is denounced as infidel—as usurping man's prerogative, in claiming the right to rule herself. He seems not to perceive that by denying his right to rule her, she only follows his own impious example in which he denies the divine right of kings, or "the powers that be;" those authorities being unquestionably from the same source. Yes, the fact is being demonstrated, that when our forefathers rose in their moral strength, denying the divinity of king George's right to rule them without their assent, their very declaration contained the germ of woman's liberation from man's equally fallacious claim to rule her. Fear not, she too shall be free. But she herself must press the claim. Though then, as now, many calling themselves loyalists, (traitors to their own just rights) retarded the jubilee, it came to them at last; as it will come to all the enslaved sons and daughters of earth.

JANE FRODOCK.

Wellsville, O., July, 1852.

A newspaper is a law book for the indolent, a sermon for the thoughtless, a library for the poor. It may stimulate the most indifferent, instruct the most profound.

There are two difficulties in life—men are disposed to spend more than they can afford, and to indulge more than they can endure.

Pleasure is precarious, but virtue is immortal.

## Glen Haven Water Cure.

THE proprietors of this delightful retreat for the Sick, take pleasure in announcing to the public that they have made great improvements in their establishment, having Papered, Carpeted and Painted it, inside, anew. Its Physicians, Dr. J. C. and Mrs. L. E. JACKSON, have treated nearly 300 cases of Chronic Disease the past year. They have also, as assistant Physician to gentlemen, Dr. W. S. BUSH, of whose abilities they do not hesitate to speak highly.

Mrs. JACKSON, has treated, for various diseases of females, over 130 cases, within twelve months—seventy of which were cases of uterine disease. She can give the best references as to ability. She confidently offers herself as competent, by and with the counsel of her husband, to treat, hydro-pathically, and with success, any kind of disease with which *Woman may be afflicted*. All letters asking advice for home treatment, properly answered, if postage is paid, and examinations at the office, free of charge.

Strangers visiting the Glen will be shown through the institution, except at bath hours.—The steamer Homer leaves Skaneateles each morning for the Glen, at 9 o'clock, and returns for the evening cars, east or west. Post Office address Scott, Cortland Co., N. Y.

J. C. JACKSON &amp; CO.

## THE LILY:

A monthly Journal devoted to the Emancipation of Woman from Intemperance, Injustice, Prejudice and Bigotry, is issued monthly, at Seneca Falls, N. Y., by

AMELIA BLOOMER, EDITOR and PUBLISHER, to whom all subscriptions and communications must be addressed.

## TERMS.

One copy, 50  
Five copies, 2 00  
Eleven " 4 00